HEBREW CUSTOMS.

The Feast of Pentecost -Consecration of a new Synngogue.

The Feast of Penterost, the second of the three great feasts of the Jews, is celebrated on the 6th day of the month Sivan, commencing at sunset on the previous day (ac ording to our reckoning, Thursday, May 16, 1850, at sunset; by Hebrew computation, Sivan 5, 5,610) The first great feast -the Passover-occurs Nisan 15. (March 28.) in remembrance of the wenderful deliverance of the descendants of Abraham from Egypt; the Pentecost comes fifty days afterward, called also the Feast of Weeks, and the Feast of Harvest, commemorating the giving of the Law on Mount Sinai, which occurred fifty days after the passage of the Red Sea, the last great festival is the Feast of Tabernacies, Tisri 15, (Sept. 21,) and commemorates the forty years' wandering in the wilderness These feasts are kept in accordance with the Divine command, "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread; and the feast of harvest, the first fruits of thy labors, which thou hast sown in thy field; and the feast of ingalbering, which is in the end of the year, when thou hast gathered in thy labors out of the field."-Ezodus xxiii. 14-16.

The observance of the present Feast of Pentecost is signalized in this City by the consecration of the new Synagogue of the Congregation Anshi-Chesed, just erected in Norfolk st. near Stanton. Of the feast itself we find a long account in the Hebrew Review, from which the Jewish paper of this City (The Asmonan) makes the following

"According to tradition, which in its origin ascends to the remote and glorious period when the Deity was pleased to reveal himself to his people on Mount Sinai, and which together with the account of the wonderful events which accompanied that revelation, has been transmitted from father to soo is uninterrupted succession, we find that the festival of weeks, or Pentecost, was instituted to commemorate the most important fact recorded in our history; a fact on which not only our religious system, but those of all other nations who confess the authenticity and Divine origin of the Mossic dispensation, are founded. This festival ought, therefore, in reality, to rank foremost among the "According to tradition, which in its origin astherefore, in reality, to rank foremost amon three great feasts which the Deity was pleas institute and command his people to observe. For unless the events which this festivel commemorates had taken piace, unless that complete and perfect system of religious, moral, and social legislation, which the Deity vouchsafed to reveal to our ancestors at Mount Sinai had been made known to and consider the through that acceptable by them, mises they, through that actors at Mount Sinai had been made known to and accepted by them; unless they, through that acceptance, had been constituted a peculiar and chosen people to the Deity, a nation of priests and instructors to the rest of mankind; unless all this had taken place, revealed religion would have been deficient of its atrongest proofs, the perfection and happiness of the human race would have been deprived of its strongest bulwark against the inroads of infidelity and vice. and our nation would not have held that high office, once conferred on them, they have never since been deprived of; namely,

they have never since been deprived of; namely, the important office of being the attesting witnesses to the truths of revelation, and to the authenticity of those glorious, perfect, and immutable laws, which alone secure true happiness, and uphold the otherwise frail structure of the social fabric.

"Therefore, were they selected among all the nations, and told that they were to be "a peculiar people unto the Lord." They were to be witnesses of His unity, as they had been of His power, His justice and His mercy. And, that they might, to all coming generations of the sons of men, be accredited as His witnesses and proper instruments to work the purpose for which they had been selected, the God of truth vouchsafed to reveal himself to them, and to masilest his presence on Mount

self to them, and to manifest his presence on Mount Sinai, in a manner which, never before or since, mortal eye could endure to behold.

"And Mount Sinai, was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furbecause the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."—(Exod. xix. 18.) Nature airighted, trembled in the presence of Nature's God. The assembled myriads of Israel surrounded the Mount; 600,000 men, their wives and children, the strangers that had joined themselves unto the fortunes of Israel—all were present. The camp was descrted, for "Moses brought forth the people out of the camp to meet with God: and stood at the nether part of the Mount."—(Ibid, v. 17.) Three millions of human souls—each one of whom had witnessed the mighty deeds of the Lord in Egypt, and has passed through the liquid walls of the Red Sea, when His power piled the foaming billows like unto solid stones, till, tier on tier, they stood upright in towering altitude—formed the glorious assembly, who had entered into a compact with their Creater, and were about to receive his law. Yet accustomed as they were, more than other human beings, to supernatural and miraculous events, they could not meet the hallowed and glorious scenes before them.—"And all the people saw the thunderings and the heat, human smoking, and when the people saw it they removed and stood afar off. And they said unto Moses, speak thou with us and we will hear, but let not God speak withus, lest we die." (Exod. xx. 18, 19.)

"It is now more than three thousand years ago

w more than three thousand years ago "It is now more than three thousand years ago
since, on Pentecost, the sixth day of the third
month, (Sivan) our ascentors stood at Mount Sinai,
and heard the living God proclaim, 'I am the Lord
thy God; thou shalt have no other gods before me.'
Such was the great truth which then was revealed
unto them, and to spread the knowledge of which
swent the parions of the earth, they were chosen. unto them, and to apread the knowledge of which among the nations of the earth, they were chosen. Since then, the Israelites have undergone vicinsitudes innumerable, and experienced countless changes of fortune; but still—in prosperity as in adversity, in good and evil report, honored or scorned, oppressed or cherished, sometimes unwillingly, but most frequently with unlimited devotion—they have remained true to their office. To them, the world, however unwilling to acknowledge the obligation, is indebted for all religious truth that is known among men. Through them and their unshaken constancy, the triumph of truth will finally be accomplished.

The Congregation Anshi Chesed was founded (says the Asmonean) in or about 1826, by the laudable exertions of a few pious individuals, who, by the blessing of Providence, have been spared to see the scion they so humbly planted take root, thrive and spread forth, until beneath its branches and foliage more than a thousand grateful voices to the great Father of all, for that in his mercies he did permit men who in other lands did, in their day and generation, see and feel the "oppressor's wrong and the proud man's contumely," but who, planting their feet on a land where INDUSTRY and INTEGRITY are the only patents of man's nobility, have, from meeting in a small room with barely minyon, gone on from day to day-season unite their Congregation counts its members by hundreds, and their Synagoue opens its portals mmodation for countless worshipers.

The Synagogue just erected is a very large edifice, being 68 feet front by 96 feet deep. It is built in the oki Gothic style, at a total cost of \$40,000.— Entering through a spacious vestibule and standing in the center sisle, a sense of the size of the struc ture grows over the spectator's mind, which is increased by the studied simplicity of all the fittings excepting an enormous and elaborate chandelier of forty-eight burners, which suspended from the cen-ter of the roof hightens the effect. The building appears to have been erected in the most substan-tial manner of brick upon a massive stone founds. tion, with a composite front, having an ornamented turret on each side. The basement story is lofty and contains many extensive, airy and well-lighted offices for school, congregational and trustee meetings; a convenient and admirably ventilated bath room, and other requisites for thoroughly completing the building. The interior of the Synagogue is litted up with enclosed pews, of which there are four rows, ranged from side to side of the building, (and not as usual in Synagogues, from end to end.)
thus forming a center and two side aisles. From a rough calculation of the space, we judge it is ed to afford 700 seats for gentlemen, and 500 scats in the ladies' gallery, which is deep and

pacious, running around three sides of the build-

ing, over which, and above the entrance, is a secand gallery covering the width of the building intended for the choir, which we are led to believe is most numerous and effective, having a corps of nearly fifty well-trained choleisters. The readingdeak of the Hazan, which ordinarily is placed in the center of the Synngogue, is on a slightly raised platform, adjoining, and just below another platform against the Hichol, which is formed by a recess in the end wall, enclosed with siiding doorsthis wall is stuccoed and has many well-proportioned architectural ornaments. The Hichol is surmounted by the usual inscription, above which, in the center of the building, is a circular window containing the Decalogue in stained glass. These stained windows have a very pleasing effect; the Commandments, instead of being on tablets, are each on a separate pane of glass, around the windows, surmounting the ark. We learn that the ladies have liberally contributed a very rich curtain for the front of the ark, which will be used on the day of the consecration. The majority of the members have vied with each other in contributions and exertions to promote the erection of a building commensurate with the growing wants of the congregation; and it is reported that many of them have zealously incurred large responsibilities in order to facilitate the completion of the undertaking ; but it is to the indefatigable labors of the Building Committee, Messrs. Isaac Fisher, Valentine Coon and Samuel Friedsam; and to the Trustees, Mezsrs. J. W. Waller, R. Rollacher, Hon. Moses J. Abraham, &c. that the congregation are indebted for the care and scrutiny which has been manifested in enforcing economy in the expenditure, and caution in the use of materials that guarantee durabil-

ity to the structure. At the hour fixed for opening the doors Thursday, a large crowd was in attendance, and the Synagogue was quickly filled. The lower part was occupied exclusively by men; the gallery by women, and the orchestra by men singers. On en tering we were very favorably impressed with the general effect of the edifice. Under the ten commandments, mentioned above, is a Hebrew inscription, in letters that may be read in any part of the building, implying "Remember in whose presence thou art." Under this, in a recess back of what we would call the pulpit, is the Ark, concealed by a rich drapery of velvet, silk and cloth-of-gold, on which is embroidered a mitre, and over that an eagle, the emblem of the Republic. A Hebrew scroll over the eagle states that this rich work is "A gift from the Ladies of the Congregation." The mammoth chandelier, in the form of a cone, with three tiers of burners, numbering 48 in all, it a splendid affair. There is an excellent Choir attached to the Synagogue, but no organ. We believe there are but two Synsgogues in this country that use organs : the one in Chrystie st. and one in Charleston. There is a difference of opinion as to the propriety of employing this instrument, the great majority adhering to instruments more in accordance with scriptural authority. The singular custom of wearing hats during all the service,

strikes a stranger peculiarly.

Among the assembly we noticed his Honor, Mayor Woodhull, several members of the Common Council, Major Noah, and old Mr. Kurshedt, now nearly 20 years of age, and who, because he

is the oldest Israelite in the City, was allowed the honor of lighting the Sacred Lamp, which is never to be extinguished, unless by accident.

The hour of two having arrived, the congregation was called to order, and the following exercises—the same as those used in the earliest ages for a like purpose—were begun. for a like purpose—were begun:
An introductory symphony was played by the orchestrs, and the following chorus sung by the

orchestra, and the lollowing choirs along by the choir:

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name. O Most High! to show forth try loving kindness in the morning, and thy loving faithfulness every night: upon an instrament of ten strings, and upon the psailery; upon the harp with a solemn sound. For then, Lord! hast made me gied through thy work; I will triumph in the works of thy hands.

The first officiating Minister, the Trustees and others, then took the Sacred Rolls of the Law from the Vestry Chamber, and walked to the vestibule, where the Minister knocked at the middle door, and chanted:

vestibule, where the Minister knocked at the middle door, and chanted:
Open unto us the gates of righteonsness, that we may enter through them and offer our grateful homage to God.
This is the gate to the Lord, the righteons enter therein: enter ye his gates with thanksgiving, his courts with praise; give thanks unto him, bless his name;
The Gentleman appointed then opened the doors, the Minister with the Choros singing:
How goodly are thy tents, O Jacob! thy tabernacles, O Israel! And in the greatness of thy benevolence, will! one thin house; in reverence of thee, will! how down towards the temple of thine holinoss, O Lord!! have loved the babigation of thine house, and the dwelling-place of thy glory. I therefore will worship, how down, and bend the thee before the Lord my maser. And I will effer my prayer unto thee, O Lord! answer me in the truth of thy salvation.

The bearers of the Law having approached the Holy Ark, the Minister chanted, with choral responses:

Blessed art thou, O Lord, our God: King of the Universe;

Blessed art thou, O Lord, our God: King of the Universe;

who hash preserved us alive, sustained us and brought us o enjoy this season.
And it came to pass when the Ark removed, Moses said; Arise, O Lord, let thine enemies be scattered and cause hose who hate thee to fee from thy presence.
For out of Zion the law will go forth, and the word of the Lord from Jerusalem.
Choir: Blessed is be, who in his holiness, gave the law

For out of Zion the law will go form, and the word of the Lord from Jerusalem.
Choir: Blessed is he, who in his hollness, gave the law to the Children of Israel.

The Lord: the Lord God! mercifal, gracious, long-suffering, and abundant in beneficence and truth; keeping mercy unto thousands, for giving iniquity, transgression and sin, but will not hold guilliess.
Choir: Hear, O Israel, the Lord, our God!
One is our God! great is our Lord, Holy and Awful is his name.

The Rolls of the Law here are mostly of recent

The Rolls of the Law here are mostly of recard date. In England there are some which are over 3,000 years old, having been rescued from the Temple at the captivity. Those used in this dedication were carefully enveloped in embroidered crimson silk, the staves richly ornamented with a sort of pyramid of silver open work with silver and gold bells, on which the Ten Commandments were inscribed. These beautiful and rich ornaments, on account of their inscriptions, are called the Crown of the Law.

The next part of the ceremony was the seven

The next part of the ceremony was the seven processions around the Tabernacle. Each time the officiating minister and the bearers of the Sa-red Holls gave place to new persons, so that a large number had a part in the ceremony. The chants

red Holls gave place to new persons, so that a large number had a part in the ceremony. The chants were as follows:

First Circuit —O magnity the Lord with me, and let us exait his name togetner. Thine, O Lord! is the greatness, and the power, and the glory, and the victory, and the missty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord! and thou art exaited as head acove all. Extoy by the Lord our God, and prostrate yourselves at his footstool; holy is he! extol ye the Eternal, our God! and worship at his holy mount; for the Eternal, our God! is holy.

Second Circuit.—A (Fashmor Song at the Dedication of the House of David.) I will extol thee, O Lord! for thou hast lifted me up, and hast not made my toss to rejoice over me. O Lord, my God, I have cried unto thee, and thou hast healed me. O Lord, thou hast hought up my soul from the grave; thou hast lead unto thee, and thou hast healed me. O Lord, thou hast houself up my soul from the grave; thou hast lead unto thee, and thou hast necessary in the same of his holliness. For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but in the morning cometh joy. In my prosperity I said, I shall never be moved. By thy favor, O Lord, will I call, unto thee will I supplicate, What profit is there in my blood, when I go down to the; I call, unto thee will I supplicate, what profit is there in my blood, when I go down to the hill will the dust praise thee! Will it declare thy truth! Hear, O Lord, and have mercy upon me; Lord, be thou a help unto me. Thou hast turned for me my mourning unto dancing; thou hast put off my sackcloth and girded me with gladness; to the end that my glory may sing praise to thee; and not be silent, O Lord, my God, I will give thanks unto thee forever.

The d'Crewit.—(A Pashm of David.) Lord, who shall.

with gadness; to the end that my groy may aim prass-to thee; and not be eilent, O Lord, my God, I will give thanks muto thee forever.

Thed Curwit—(A Fsalm of David.) Lord, who shall abide in thy tabernacle! who shall dwell on thy holy hill! He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backstiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vie person is contemmed; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a bribe against the innocent. He that doeth hese things shall never be moved.

Fourth Circuit.—(A Fsalm of Thanksgiving.) Make a joyful noise unto the Lord, all ye land. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God, it is he that thath madeus and not we ourselves: we are his people, and the sheep of his passure. Enter into his gaice with thanksgiving, and into his courts with praise; he thankful unto him, and blees his name. For the Lord is good, his mercy is everlasting; and his truth endureth throughout all generation.

Fight Curent.—(To the Chief Musician upon Gittith, a Pealm of the some of Korah.) How amable are thy tabernacles, O Lord of Hoats! My soul longesh, yea, even faineth outfor the living God! Yea, the sparrow had found a house, and the swallow a next for hersolf, where she may

lay her young, even thine alters. O Lord of Hove, my King and my God. Riessed are they that dwell in the house; they will be still praising the Soish. Bleased is the men whose attempth confident in thee; and makes high for his heart a ready way of passing through the vale of Bacra, they make it a well, even their annumed rain yields bleasing. They, o from nower to power; every one of them will appear in Zion before God. O Lord, God of Hosts, hear my prayer; give ear, O God of Janob. Seind. Schold, O God, our shield and look upon the face of thine arounded. For a day in thy courts is an a thousand; I had rather he a doorkeeper in the house of my God, than to dwell in the trib of wickedness. For the Lord God is a sun and shield; the Lord will give grace and glary; no good things will be

ionis of wickeoness. For the Lord God is a sun and shield; the Lord will give grace and alway, no good things will en wholden from them that wak upring they. Older of Hesta, he said is the man that trusteth in thee said fiverust—(A stong of Degre e of David) I rejoiced when they said mno me, Let us go into the nonse of the Lord. Ever standing were our feet within thy gates, O Jerusalem. Yes, Jerusalem built as a metropolis, wherein all assembled, whereinto the tribes went, the tribes of the Lord, the training of israel, to give thanks unto the name of the Lord. For there are the thrones of largariest, the thrones of David's house. Play for the peace of Jerusalem, they this leve thee shall property, may there he peace within they walks and prosper by within the yealaces! For the sake of my breithren and friends, will I now say, Peace within thee. For the sake of the house of the Lord out G.d., will I pedition for the sake of the house of the Lord out G.d., will I pedition for the vaccess.

Neventh Gereath O Lord! when us now we beseech thee. O Lord! send now prosperity, we beseech thee.

O Lord! send now prosperity we beseech thee.

The seven circuits having been completed, the procession approached the Ark, the veil was drawn, and, during the singing by the choir, of the following pealm, the Law was reverently deposited in

The earth, and the fullness thereof, are the Lords: the world, and they that dwell therein. For he hath fluoded it upon the seas, and established it upon the floods. Who shall ascend the momentain of the Lord I and who shall sand in his holy place! He who is clean of hands and pure of heart; who hathnot lifed up bissoul unto wanty, nor swom deccinfully. He shall receive a bissating from the Lord, and rightsounces from the God of his salvation. This is the generation who seek him, who seek thy face, O Jacob, Seiah. Raise your heads, O ye gaine! and be ye raised wide, ye everiasting doors, and let the King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Raise your heads, O ye gaine! and be ye raised wide, ye everiasting doors, and let the King of Glory? The Lord, strong and powerful; the Lord, mighty in battle. Raise your heads, O ye gaine! and be ye raised wide, ye everiasting doors, and let the King of Glory? The Lord of Houts! he is the King of Glory. Saish.

And when the ark rested, he said, Restore trangulity to the many thousands of Israel. Arise, O Lord! unto thy resting-place, Thou and the ark of Thy strength. Let Thy priests be clothed with rightsounces, and let The saints shout for joy. For Thy servant, David's sake, turn not away the face of thy anotisted. For a good instruction I have given you; forsake ye not my law. It is a tree of life to those who lay hold of it; and the suppoproters thereof are happy. Its ways are the ways of pleasantness, and all its pails are peace. Castle thou us, O Lord! to return unto three, and we shall return; renew our days as of old.

The Choir then sang a portion of a hymn in

The Choir then sang a portion of a hymn in German, which we translate, as follows :

How lovely, Lord, Thy dwelling-place, where men can hear Thy word— Where, in devotion we can pray, and Thy commands are Where, in devotion we can pray, and Thy commands are heard— Where on us Thou dost kindly beam the glory from Where we may look in reverence up, and Thou wilt hear in love.

Lord, let us consecrate this shrine, to be thy dwelling-And in our inmost hearts rejoice in Thy unbounded grace; Unmoved by earthly tumult here, while holy hours shall The majesty and glory of our God shall fill the soul.

Rev. Dr. Schlessinger then made a short address in the German language. His text was from Haggai, Chap. ii. verse 9: "The glory of this latter house shall be greater than that of the former, and and saith the Lord of Hosts: and in this place will I give peace." His sermsn was brief but animat-Our space will not permit a sketch of it.

The Hymn was then finished, as follows: Here in an earnest prayer our hearts shall evermore delight;
Here shall the launder of Thy word the sinfol soul affright:
All hall to those who here through life, shall walk in all
Thy ways—
Thy temple ever in their souls, their hearts Thy song of praise.

Through Thee the carthly soul renewed, in heavily grace is strong,
And wanders still in faithful joy, though thorns be strewed along;
Through Sorrow's wilderness they press, where lamentations rise.

And bear their sheaves, in joyful faith, up to the blissful skies.

Their combat is victorious, Thy spirit helps them on;
Their aim is firm, their hope unmoved, till crowns of bilss
be won;
Know, all the Earth, this is the way, the only way to life,
And give to God of all the store with which the world is
rife.

Thou art, Ob, Lord, our light and shield, Thou givest grace and fame: That heart receives Thy teaching best that trembles at Thy tame-Then comes the joy that our support e'en to the grave shall be;

Jehovah! Hait the man who makes his heart a home for Thee!

Rev. S. M. Isaacs delivered, in English, the fol-

lowing discourse : Beloved Brethren: By the kindness of Heaven permitted to enter these sacred portals, to conse-crate this house to the service of the Deity—the Holy One of Israel—and by the request of the officers of this shrine, desired to address you upon this hallowed occasion, we feel sure that you will believe us when we assert, that after the eloquent address to which you had the happiness to listen. and the glawing words yet in store for you, after we shall have ceased to trouble you, our feelings are so overwhelmed with present emotions and future hopes, that we seek in vain to give expres-sion to the flood of absorbing thoughts in the merely pour forth to you our feelings in words found in the 26th Psalm, 8th verse: "Ob. Lord! I love the habitations of Thy house, and the location where Thy glory resides." The chief object of our First-What makes a Synagog or House of worship? Second-What is required to give it efficiency

First.-What forms a Synagogue? "They shall

make me a sanctuary, and I will dwell among them." It is by express command that we are en-joined to consecrate some specific place to the ser-vice of the Most High, where he may abide, glorivice of the Most High, where he may abide, glorifying it by his divine presence; as if it were possible to confine his glory within an enclosure of walls, or circumscribe his majesty even by geographic bounds! What! by the limited appliances of human means, to raise a structure for the Omnipotent Sovereign of the Universe! whose omniscience, purely unconfined, pervades innumerable systems, and makes all space its temple? Is it practicable to raise an edifice for Him, who is in heaven and on earth; in the briny ocean, and the arid desert; in the torrid clime, and the frigid zone; to whom the birds of the air devote their innocent chirgings. the birds of the air devote their innocent chirpings, and the lords of the forest their adoration? Can we rear a tabernacle to that Spirit, of whom the world is considered an arena manifestive of his glory and ruling dominion? No, my dear hearers; it is not for Him required; but estensibly for ourit is not for fine required; but casessiny or our-selves is it most needed,—that we may have a sanctuary and a refuge from the ills that float on Time—a spot consecrated to holiness, within whose sacred precincts we atoms of the Creative Power, children of a day, may seek and find abiding calm, the truce to wordly clamor and confusion; there to have free access to unvarying goodness, an asy-lum from the corruption of sin; where size. have free access to unvarying goodness, an asylum from the corruption of sin; where tiso,
in unestentatious devotion, purity of heart may
yield its choicest and costliest offering.—
Purity is the grand prerequisite to reach
the Divine ear. It is only in proportion to our
purity of mind, it is only in ratio to our cleanliness of hand, that the invisible God is found in a

parity of mind, it is only in rain to our cleananess of hand, that the invisible God is found in a pacifying sensation by the regenerated. How pathetically did the sapient monarch symbolize the prayerful soul in his inimitable canticles: "Oh, my dove! in the clefts of the rock, in the secret of gradations, let me see thy countenance, let me hear thy melodious notes; for sweet is thy voce, and comely is thy countenance." Thus Maimonidea observes: "Prayer must be performed in purity." If, then, in accordance with the advice of the saints of antiquity, we bring here the infeigned homage of our gratitude, all we have and can render our Father above, as a stable offering, we shall properly appreciate the purpose of raising a building which we term a House of Assembly, where the members who meet may influence each other to prosecute true God in its real character and permanence.—Treating on this sublime subject, we cannot briness and the stable of the subject, we cannot briness and the subject was cannot be subject.

feelings and bruised spirit, you come here to unbosom your griefs before the eye of Supreme mercy, even if, when laden with sin, you centure to give utterance to your emotions of grief, knowing that He delights to forgive the pentient and receive back the estranged heart,—oh, in finese hallowed moments you will deeply feel that finely sympathetic link which binds us to His gracious pateralty; then, in conference with the best of Beings, when the genial tear glistens in the faith-directed eye, the spirit will find a blissful calm, and while in the sanctuary we hold that intercourse with Heaver, experiencing those nameless coatacier, those spiritualized sensations, while thus enrapthose spiritualized sensations, while thus enrag tured, we should realize the grand purpose of the Synagogue, exclaiming with the patriarch, as if a wawening from a dream ta life's reality: "It can-not be otherwise than a house of God, and this is, indeed, the gate to lead to Heaven. From the auspicious moment that we learn the nature of this sured spot, the soul, emancipated from its former purilities, refined by the contemplation of Divine perfection, elevates itself in the lofty theme of adoration, as exultingly it proclaims the emphatic assertion of our text: "Oh, Lord! I love the habitaassertion of our text: "Oh, Lord! Hove the nanta-tions of thy bouse, and the location where thy glory resides." When thus tanght, we shall learn what all the accumulated learning of axes did not and could not reveal. Unclasp the volume of the Past; traverse its pages from the period when Reason was yet achief; look at the Grecians, regard their traverse its pages from the period when Reason was yet a child; look at the Greeiaus; regard their far famed city, the homestead of science, the Acropolis, the eye of Greece, where Homer sang and Flato taught; after they had defided all subjects—having their thousands of Gods—their learning, humilisted at its own impotence, drooped over the grandest altar, dedicated to an Unknown God. Now, we, as Hebrews, have been taught to know our God: "Unto thee it was shown, that thou mightest know that the Lord he is God, there is none else beside him;" and in our own land, as well as in our dispersed state, we raise an aitar, build an edifice, and endow it with scholastic establishments to do honor to the known God; known as one all-wise, all-beneficent. Being of beings, creation's Creator, besides whom there is none,—first and last, perennial source of blessing, our shield and protector, our Father and God. Thus, Superstition, which degraded and degrades other nations, must be unknown to us. Basking, as we do in the full noontide of Divine truth, our mental faculties are not cramped by those rites which ever be-cloud and narrow the mind. Far otherwise; our religion teaches us to serve our God and benefit our fellow men; and thus, we conceive, we obey the intention of our common Parent, who loves all his fellow men; and thus, we conceive, we obey the intention of our common Parent, who loves all his creatures, and desires that all men shall know and comprehend their eternal happiness. As our God is one, our Law one, so should our hearts be one, in love and in every good sentiment. By the structure we raise, we seek not to confine sanctity to love and in every good sentiment. By the structure we raise, we seek not to confine sanctity to four walls, as if none were holy except those who utter their words of praise within its precints; nor do we assume to keep the Keys of Heaven, as if none were coheirs of immortality save those who worship within the portals of a Synagogue. God forbid that we should hem in the boon offered to every pilgrim of hope. Such is not our creed; our banner bears no such narrow folds; the standard we unfold is but to portray thattemple of nature of which it was spoken so eloquently and truly, that it is a Sanctuary formed by Almighty Power, whose resplendent dome is the cerulean sky, whose columns are the lofty trees, whose symphony is the melodious anthem of Nature, whose ornaments are the rich and varied productions of revolving seasons, whose altar is the cloud capped mountain. Yes, beloved hearers, the entire world is a sacred fane, where, trembling and adoring, we may yield devotion's tribute. If such be the case, of what use is the Synagogue? Why should we conline our worship to time and place? is it not the dream of bigotry and idle superstition, say some, to imagine that the Deity can be more easily propitiated in one place than in another? Our reply is simply this: That the Law of God, which must ever be our guide, distinctly prohibits worship in all places indiscriminately. "Take heed that thou bringest not thine offerings in all places," saith the Law. If men pray in places not adapted to devotional purposes, the very objects by which they are surrounded may, nay must, mar devotion; while, on the other hand, the place where sanctity is localized claims immunity from worldly tumult, and din, and turmoil. On this, if on no other ground, our gratitude as an Israelite, and the humblest of its shepherds, is one, and hereby freely offered, to the din, and turmoil. On this, if on no other ground, our gratitude as an Israelite, and the humblest of its shepherds, is one, and hereby freely offered, to the members of this new Synagogue for the sacrifice they have made, in person and purse, to erect this House of God. But little more than nine years since, we thought you had achieved wonders when we addressed you in Henry st; but we confess we are perfectly astonished at the rapid strides you have made, at the liberality you have manifested and at the glorious work you have consummated. You have indeed shown, collectively and individually, that you understand the words of our text, for your deeds have evinced your sincerity.

usny, that you understand the words of our text, for your deeds have evinced your sincerity.

Having thus considered our first clause, we will make a few remarks upon the second: What is required to make the Synagogue efficient? If Ged's house be a house of prayer, then, to make it efficient, prayer must be its mainstay; prayer, like the sacrifice in days of old, is to bring us near to God, by prayer the second by prayer the soul soars, and the spirit and traise themselves to the Creator and Pre server of life. And here let me warn you not to depend on trained choristers to bring you ven; they have no such power; every Israelite has to pave his own way to heaven by good deeds and prayer. Now, prayer is never better felt, in all its potent energy, than when the eyes are overand pollution; the eye filled with the tear emitted from the heart, best sees its true spiritual condifrom the neart, bear sees its true springer to the neart tastes a prelibation of heaven Such tears, too precious to be lost, are converted by the angels of grace to the choicest gems for the diadem of Sovereign Mercy: "Thou placest those tears in thy casket." In fine, what health is to the body, happiness to the mind, calmness to the troub-ed deep, serenity to the day, such is the tear to

prayer.

Another requisite to render the Synagogue effi-Another requisite to render the Synagogue efficient is, the Pulpit. We say that pulpit of efficiency must be filled by men of learning, of sound knowledge, of strict piety, of unimpeachable character, and of established reputation. The orator alone may please the ear, but the soul is to be reached, and that spiritual essence is only attracted by purity. Therefore, we exhort you, as you value—not the bricks and mortar of this building, but its future efficiency, when the time arrives for filling the office of preacher that no partisan attachment should influence you in your choice, no private prediliction fluence you in your choice, no private prediliction animate you in your selection; but public good the sacred cause of Judaism, the happiness of hun dreds yet unborn, should cause you to select, irre spective of expense, the "best of the best."

The next requirement to render the Synagogue efficient, is constant and devout attendance. No-thing can be more detrimental to our peace of mind than frequent absence, attanding only on high days and holidays. Not alone is such conduct injurious to ourselves; it is repugnant to the requirements of our faith, opposed to the spiritual health of our children, and a reproach to the cause of israel; while by our constant attendance and ardent devotion we familiarize our minds with heaven-born truths heaven-born tion we familiarize our minds with heaven-born truths, become more intimately acquainted with the attributes of God, and as far as is practicable, assimilate ourselves to the scriptural standard of perfection. And what is so much calculated to consummate that most desirable object as the stated use of the heart-stirring prayers and thanksgivings which compose our beautiful exercises; so admirably adapted to inspire piety, reclaim the wanderer, and lead the mind by easy gradations to the recognition of the sublime principles constituting our holy faith, and which are as strictly undeviating in the moral as the law of gravity in the physical world. Far be it, then, from us to mutilate or abrogate an iota of these prayers, composed by our sages, among be it, then, from us to mutilate or abrogate an lota of these prayers, composed by our sages, among whom were even prophets of God. Let not our modern ideas deprive Judaism of its historic worth: let us not throw off that garment in prosperity which has consoled body and spirit even in adversity. Oh, my friends, listen to one now in the sere and yellow leaf of life, who feels truly gratified for the opportunity afforded him this day to give vent to his sentiments; be not allured to adopt new systems conveyed hither from who meet may influence each other to prosecute true God in its real character and permanence.—
Treating on this sublime subject, we cannot for bear observing that when Isaiah, in his vision of Enthroned Glory, caught the sounds of the heavenly cherubim and seraphim that unceasingly mitister before the God of Hosts, in sorrowing acceats he cried, "Woe is me! I am undone; for a man of unclean lips am I." My impure voice, said he, cannot approach that unsullied choir. Now, if the favored of Heaven felt thus should we, steeped in defilement, not have cause to tremble for our sins, and immediately apply ourselves to the benign tequirement: "Purify thyself and be clean. So shall we feel and know, by internal evidences, that our affections are not misplaced, that our boson wishes and most sanguine bopes will not be disappointed; and that the Deity, in pity to our frailty, in commiseration for our wavering inpulses, directed you to build this house, where your purest purposes may be consummated.

If in all this you fail to discern what forms a Synagogue, we would add: When with chafed

gains an entrance to the human heart it will seek sains an engrance to the duman near it will see to extend its perilous influence, in its overwhelm-ing all-sufficiency it will enlarge or contract, build up or pluck down, unite of sever; in a word, that turbulent, ungovernable spirit will be satisfied with nothing short of a total resunciation of everywhat manning short of a total regularization of every-thing that bears an ancient or an ordinary appear-ance; it is that factions spirit which would un-hinge society and sink us once again into anarchy and ruin. Earnestly we exhort you, if you are desirous that this new and magnificent structure shall be maintained in all its sufficiency, not to per-mit the sacrilegious hand of Innovation under the explications title of Reform to violate the sanctity of these precious relies of bygone days, for the pos-session of which our forefathers surrendered all their wordly advantages, nay their very life blood Scrupulcusiy, then, observe the landmarks erected by prudence, guard well each avenue to the court of God's house, let not the smallest inroad be made of God's house, let not the smallest inroad be made on the sucred and the inviolable; it is not the last blow that fells the tree, but the slow, sapping means that accelerates its downfall. This Syna-gogue will become an efficient instrument to salva-tion, if you will constantly bear in mind that Judaism is planted on the Rock of Ages; but from the mo-ment you give it a chamelion-like form it chars to is planted on the Rock of Ages; but rom the har-ment you give it a chamelion-like form it ceases to be Judaism, for it only lives upon the air, it breathes contradistinguished from that heavenly plant, the S, nagogue, which in dark ages brought life and salvation in cell or is eaven, and is our haloyon state assures us of immortality whenever we un-

fold our banner.

Yet think not that, because we warn you against
the reckless spirit of the age, like the singgard we
would ding to the seat without improving by the
advantages of our favorable situation. Far otherwould aim to the sear whole situation. Far otherwise. We are for improvement, and wish to impress on your attention that the School you are about establishing beneath this fane must be efficient to make the Synagogue useful. The study of theology and the sacred language must be adubted by cultivated. A Synagogue without a school is a body without a scul; that alone will cause your Synagogue to become efficient; not only to teach your young ones how to pray, but it will also excite them to emulation, for by understanding the holy tongue they will kindle the sparks of wisdom, genius and talent at those smoldering fires, which, however neglected, remain yet unquenched, destined still to be the beacon of Israel amid all her tribulations. Let, then, your energies all be directed to instruct the scion of immortality how to reach the goal of his soul's aspiration. You, mothers in Israel—you who have throughout every page of our history adorned its leaves by the records of your immaculate purity, whose zeal, attachment and fidelity areas at this day is mainly instruour nistory adorned its leaves by the records of your immaculate purity, whose zeal, attachment and fidelity, even at this day, is mainly instrumental in keeping our escutcheon pure and unspotted—continue by your holy ministrations to influence your children, sons and daughters, to imbibe a thorough Hebraic education; instil into their minds the necessity of communing with their Heaven the necessity of communing with their Heavenly Father, early and late, and to appear here to ask the blessings of health and happiness for you and yours. By such conduct you will accustom them to love God's habitation and the location where He had deigned to reside, and at the same time to be come good citizens of earth, and safe candidates for

Thus, then, have we explained what we deem necessary for the maintenance of the Synagogue in all its efficiency; and, in conclusion, let us remind those here assembled that their freewill offerings will be most gratefully received. We know of no better bank in which your funds can be than in endowing places of instruction and worship to the glory of the living God. By such means you show that you understand the spirit of the text—that your love for God's habitation is not an empty boast, but a substantial reality. By such means you honor the religion you profess, so that all the venerable associations with which its sacred ries are connected will render the altars they have consecrated doubly dear to us. By properly endowing God's house you will be instrumental in blessing generations yet hidden in the womb of futurity. An immense expenditure has been incurred by those who have built this house; and they have rity. An immense expenditure has been incurred by those who have built this house; and they have done nobly—they have built their holy fane, the largest in the United States, to render it in every respect worthy of the Jewish cause and people in this splendid City of the West, where we sit be neath the same laws which shelter all men, secure neath the same laws which shelter all men, secure from the shafts of malevolence and the poison arrows of benighted bigotry. Here we may safely unfurl our standard in Heaven's daylight, for here our belief does not inilitate against our rights as men; we enjoy the blessings of liberty on earth, and this fane is built to guide the soul to that blissful liberty of happiness and glory in the world above; the soul's only solicitude being to return whence she came, to be in the house of her father, as in her earlier day.

Gladly would we dwell on this theme—demonstrating the good that will be effected through the

Gladly would we dwell on this theme—demonstrating the good that will be effected through the Synag gue; but we are warned to be brief. Let us then, in conclusion, entreat your sympathy for the cause and obtain your liberal donations in its behalf. For be assured, my hearers, whatever your creed, that cooperation in matters Divine is your noblest employment—for as oft as we benefit Homanity by the diffusion of Happiness consequent on the advancement of Truh: as oft as we widen the field of usefulness by the promotion of the grand motives of Religion—so often shall we have rendered essential service to mankind, by contributing our modicum of that general Happiness predicted by various Prophets, when all discrepancies will be adjusted, every incongruity dissolved into one harmoniincongruity dissolved into one harmoni-tion. In those days Righteousness shall ed, every

Our God, who art in Heaven, whose illiminable goodness is certified by all beings, deign to accept the homsge of thy People, who this day have dedicated a minor sanctuary to the glorification of Thy sacred name. Oh, that Thine eyes which are ever open, may be upon this place; and Thine ear to which the gentiest whisper is audible, be open to hear the voice and the prayers of Israel—every one acquainted with his own griess, spreading forth his hands in supplication to Thee. Oh, hear them for their cause and pity them for their frailty. Shower Thy benign influences on those who from this day will worship within its portals, from the President near the Ark to the humble suppliant at the vestibule. Bless them, their wives and their children, and in pity inspire those who will henceforward minister beforeithem with strength and fortitude to vanquish error and doubt from all who come here to seek Thy Divine presence. Bless the inhabitant of this land; may it please Thee that the present prosperity and peace shall continue its happy influence as that in parternal effection warm way had Our God, who art in Heaven, whose illimitable on that way which leads to Thee—where the wan-derer is sheltered from the blast, and where the exile finds his fatherland in the boundless regions of Immortality.

At the conclusion of this discourse, cards were

distributed for the free-will offerings of the congregation. We heard sums read off of \$100, \$50, c. down to \$5, and the total must have been large. Henry Jones, Esq., one of the Trustees, read off the donations, as chairman of the Commit tee of Offering.

Rev. Dr. Lillienthal then gave a lecture in the German language. Dr. L's Oration was a powerfu one, and eloquently given, and the time allotted to him was very brief, yet he succeeded in leaving a deep impression on the hearts of his hearers. His text was from Psalms exil, ist verse: "I rejoiced when they said unto me, Let us go into the house of the Lord." The temple which you have this day conscrated, said he, must remain ever dear to you, for as you look around upon this work of your religious love, you will remember the sacred words of your parents, who blessed you when you were leaving your fatherland, stretching out their aged and trembling hands and saying: "Dear children, remember the faith of your ancestors and remain true Israelitesin your new and happy home. Many of you will remember the timewhen you assembled for the worship of God in a small room, in the winter, and brought each of you a piece of wood under your cloaks to light a fire for your physical comforts. Still you persevered under all discouragements, until now you may rejoice whenever you hear the glad words, "Let us go into the House of the Lord."

This house must become for you a place of instruction; it must lead you to worthy progress; it must minister to the education of your children, one, and eloquently given, and the time allotted to

This house must become for you a place of in-struction; it must lead you to worthy progress; it must minister to the education of your children, both as free citizens and as faithful Jews. Pro-gress in religious views and forms cannot longer be prevented, its march cannot be forcibly stopped. How often do we hear the expression from parents: "We have educated our children as we were edu-cated; when they are beyond our care they may do whatever they like; we are satisfied in having done our duty," Does not this admission acknowl-edge already a doubt that the standard of education is up with the age? Does it not even consent to Progress?

Progress?
This house must become the center of your moral conversation—the place of your prayers. "Hemember, Israel, the Lord our God is one." This is

the sympathetic tie that unites the dimensal of larsel throughout the whole earth, whatever language you may speak, from whatever land you may come. If a man be distressed, and yo had him say "Shemah Israel," (Remember Israel, you will become his helper and assisting friend; will offer him the hand of brotherhood, which in to your bouse, and seat him at your this help house prayer will ever flow from this help house prayer will ever flow from lips; whatever be your condition of life, he will find on solation. Whenever you approximately with a proper frame of mind, he will fred the pure joy of thankfulness to there you will consecrate your new born did to the service of God and the faith of Israel. Here you will consecrate your new born did to the service of God and the faith of Israel. Here you will consecrate your new born did to the beautiful corremonies of our law, and than God for his bountiful benevolence in giving you at those blessines. Thus this house will never be forgotten; and ages hence, when your descendant through to its portals, they will rejoice when the blessed invitation, "Let us go into the house of the Lord."

The Choir then sang as follows:

The Choir then sang as follows :

Praise ye the Lord! Praise God in his sanctuary; pain him for his extensive power! Praise him for his extensive power! Praise him for his extensive freezes; praise him with the sound of the trumpet; praise him with the sound of the trumpet; praise him with strateging to the trumpet and freezes and hosp. Praise him with the sound of the trumpet praise him with the sound instruments and organt? Praise him with the minimum till harmonious combast; praise him with the hips sounding cymbers. Intervery thing that hath breath praise the Lord! Halleunjah! The closing Address was made, in German by

Rev. Dr. Merzbacher, who concluded with a bies ing for the Government.

The Choir then concluded the whole ceremony by sing ng the following Song of exultation:

by sing ng the following Song of exultation:

Let the living God be magnified and praised; he amand there is no period to his existence.

He is unity, and there is no unity like unto his unity; he had no bodily likeness, nor is he corpored; his had no bodily likeness, nor is he corpored; his had ness is uncompatable.

He was the antecedent to every thing which was created he is the first, and there is no beginning to his beginning.

Behold, he is the Lord of the Universe, to all that is fined; above in the sum of the large like unity.

The inspiration of his prophecy he gave unto his pecular and glorified people.

Yet never halt there arisen in Israel a prophet like unity had not of truth hath the Almighty given to his people, by the hand of our prophet, the faithful of his house.

The Almighty will never change nor alter his law, he evermore there is none but his.

He observeth and knowth all our secreta, he beholdes the odd of every thing before it is begun.

He rewardeth every saint according to his work, he pidden to the wicked evil according to his work, he pidden to the wicked evil according to his work, he pidden to the wheeked evil according to his work, he pidden to the wheeke evil according to his work, he pidden to the wheeke evil according to his work, he pidden to the wheeke evil according to his work, he pidden to the wheeke evil according to his work, he pidden to the wheeke evil according to his work, he pidden to the whope at that end to his salvation.

The Almighty will outcken the dead, with the multime of his mercy. Blessed be his name and his praise, for any and ever.

The whole of the above ceremonies, except the addresses and the German hymn, were in the Hebrew language. The music for the hymn wa by Mr. Hirschman, leader of the orchester Throughout the entire service, the crowded cosgregation kept excellent order, and gave close at tention. The space around the altar was beautifully adorned by the presence of twenty-four children-twelve girls and twelve boys-bearing bosquets of flowers, the girls wearing wreaths around their heads. We presume they were emblemancal of the Twelve Tribes of Israel.

We have devoted a large space to this consecution, as the ceremony is one of rare occurence, and outside of the Jewish population, is understood by only a very few persons.

Important from Hayti-Arrival of Three American Men-of-War at Port-nu-Prince; Repeal of the Monopoly Law. The Eoston Traveller of Thursday has the fol-

owing news from Hayti-already briefly announce ed by Telegraph:

ed by Telegraph:

The brig Leander, which arrived last evening from Cape Haytien, brings dates to the 2nd instant. Capt. Mayo reports three American ships-of-we at Port-au-Prince, viz. the Albany, the Germanova, and the steamer Vixen. The officers of these vascels had visited the Emperor at the Palace. Their opportune arrival will tend to hasten a proper settlement of the matters in dispute between the unitorities of Cape Haytien and Mr. Wilson, the Cossul, who was at Port-au-Prince forthat purpose. The most important announcement by this arrival is, however, of the repeal of the noted monopoly law; so that the commerce of the Island is again restored to a proper basis. Following so close upon the visit of the American men-of-war, it is to be hoped that our Government will see the importance of the occasional presence of an armed vessel there. We are indebted to a mercantile firm in this city for the following copy of the ordinance repealing the Monopoly Law:

Ordinance just received from Port-au-Prince, Medifying the Tariff, and Providing for its Abolition after July 1, 1850.

From and after July 1, all monopoly rates and

1850.

From and after July 1, all monopoly rates and fixed prices to be abolished, and every one allowed to buy and sell on the best terms he can make for On after that date, all the above rates and prices

or and shall remain entirely abolished.
On after that date, the Government will pay for its fifth of the coffee at the market rates these are not above 40 per cent, which it fixes at its maximum price. Till then, 50 continues the

maximum.

From this date (May 1) till July 1, the following prices for provisions, dry goods, &c. will be es-

		 a) 24 inc 						ж.
Do	do	28 inc	h				125	
1)0	do		h				150	
Fine c	alicoes	printe n	WOTH				175	20
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	Do							
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Clear !	Mess Po	rk			125		121	
Prime	Pork				125		127	
Herrip	Z	******			40			
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Moss B	leef				120		126	
Butter			STATE OF THE STATE		150		162	
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are of	bolishe	d by th	e pre	sent	ordina	nce.		

FLOOD AT CAIRO, ILL.—We notice in the West ern papers, that the present almost unprecedent ed rise of water at the confluence of the Missis sippi and Ohio Rivers have partially unundated the sippi and Ohio Rivers have partially unundated the aite of Cairo, occasioned by a crevasse in the Mississippi levees. No damage, it is stated, is done to the property, but in the country the large deposite of earth left upon the ground thus overflowed, will more than compensate for the expenditure necessary to repair the embankment of the City.—The whole extent of levees already constructed for inclosing the site of the City is seven miles in the construction of the city in a constructed for inclosing the site of the City is seven miles in the construction of the city in a constructed for inclosing the site of the City is seven miles in the construction of the city in the construction of the city is seven miles in the construction of the city in the construction of the city is seven miles in the city in the city in the city in the city is seven miles in the city in the ircumference and is raised an average seven feet which is three feet above the highest known food

at this point.

Col. Stephen H. Long, United States Engineer and well known upon the Western Rivers for the last 20 years, is to be the consulting Engineer all future improvements for the protection of Cairo City, which is a sure guarantee that the works in every respect will be efficient.

[N. Q. Com.

SODA WATER APPARATUS of every description, either for the manufacture, drawing or soming a Soda Water, manufactured and sold by JOHN MATTHEWS, corner First-av. and Twenty-axth-at R. 7. lithographed plate with printed directions, giving every formation for the manufacture and putting up of the apparatus, the manufacture of the syrups, a.c. accompany can, the manufacture of the syrups, a.c. accompany can.

NOTICE.—The firm of "CULVER & Co." is this dep dissolved by mutual consent of all the partners. Bark Culver and Uzal Cory, are authorized to close and same the business of said firm, and to sign the name of the firm in liquidation.

New-York, May 4, 1838. [my16 3t*] UZAL CORY.

FOREIGN PATENT FOR SALE.—A purchase is wanted for one-half of a valuable patent, grasted by the French Government. It will be sold for below its real value, as the owner is in want of means to carry the same into effect in this country. Address, or call on the owner in who may be found between 10 and 12, AM at the office of my 14 3teod*

WORRALL & CO. 35 Einst.

BANK OF SALISBURY, The notes of the Seat TON, 65 William at all per cent discount, jets type W